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CAPInv. GR-80: **hoi thiasoi (pantes)**

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Ionia
iii. Site	Teos

II. GENERAL REFERENCE

i.a. Full reference (original language)	οἱ θίασοι (πάντες) (SEG 2: 604, l. 7; SEG 2: 610, ll. 2.1-2; CIG 3101, ll. 2.1-2; CIG 3112, ll. 1.7-8; <i>BCH</i> 49: 312-3, no. 14, ll. 1.1-3)
i.b. Full reference (transliterated)	<i>hoi thiasoi (pantes)</i>
ii. Reference context	Funerary inscriptions

III. DATE

i. Date(s)	250 (?) - 30 (?) BC
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V. SOURCES

i. Source(s)	SEG 2: 604 (250 (?) - 30 (?) BC) SEG 2: 610 (250 (?) - 30 (?) BC) CIG 3101 (250 (?) - 30 (?) BC) CIG 3112 (250 (?) - 30 (?) BC) <i>BCH</i> 37: 193, no. 18 (250 (?) - 30 (?) BC) <i>BCH</i> 49: 312-3, no. 14 (250 (?) - 30 (?) BC)
Online Resources	SEG 2: 604 SEG 2: 610 BCH 49: 312-3, no. 14 CIG 3101 CIG 3112
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Funerary inscriptions. Greek.
i.c. Physical format(s)	

VIII. NOTES

iii. Bibliography	Boulay, Th. (2013), 'Les « groupes de référence » au sein du corps civique de Téos', in P. Fröhlich, and P. Hamon (eds.), <i>Groupes et associations dans les cités grecques (IIIe siècle av. J.-C. – IIe siècle apr. J.-C.)</i> , Genève: 251-75.
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IX. EVALUATION

i. Private associations	Possible
Note	Several inscriptions from Teos mention "(all) the <i>thiasoi</i> " as commemorators of deceased persons, often in conjunction with other, public bodies (the Ephebes, the <i>neoi</i> , the <i>gerousia</i> , the <i>demos</i>). SEG 2: 604 is special because here, the <i>thiasoi</i> issue a regulation for a grave that includes fines to be paid to the <i>gerousia</i> . All this points to the closeness of <i>thiasoi</i> and civic institutions in Teos (cf. in general Boulay 2013: 256-7). The question remains if the <i>thiasoi</i> were actually part of the institutional apparatus of the city, or if they just joined the official bodies on certain occasions. It is also not clear how the <i>thiasoi</i> interacted. Some insights are offered by <i>BCH</i> 4: 164, no. 21, where three associations are under the leadership of the same man, whose brother is the leader of a board of magistrates. Apparently, members of the local elite were responsible for establishing and maintaining a network of groups capable of collective action, some of them clearly official, others somewhere in between public and private.
ii. Historical authenticity	Certain